

THE
QUAKER
A
CHRISTIAN,
BEING AN
ANSWER
TO
JOHN PLIMPTON'S
Dis-Ingenuous PAPER,
ENTITLED,
A Quaker No Christian.

*Every Day they wrest my Words, and all their Thoughts are
against me for Evil. Psal. LVI. 5.*

DUBLIN, Printed in the Year 1698.

Don't forget to check the date and all other things.

Printed in the Year 1843

The *QUAKER* a *CHRISTIAN*:

B E I N G

A *Christian* ANSWER to JOHN PLIMPTON'S

Unchristian C H A R G E.

A Scandalous Paper being come Abroad, Subscribed by *J. Plimpton*, (a *Wooll-Comber* in *Dublin*) Intituled, *A Quaker no Christian*: And to maintain his Charge and Title, hath partially cited some Passages out of several Books of the People call'd *Quakers*. Now to shew the Unfair and Perverse Dealing of the said *J. Plimpton*, and to Vindicate the said People as *Christian*, against his Cavils and Misrepresentations, we have Published the Belief of the said People upon every Head by him Charged, out of the same Books he Taxeth in his Printed Paper, which is but a little of much that might be said in their Defence: *Strainings, Perversions* and *False Inferences*, being the frequent Practice of our Adversaries; at which rate, the Scriptures may be made to prove *There is no GOD*, if these words, *The Fool hath said in his Heart*, be left out of the Text; the very way that we have been Treated by our Enemies.

First, Concerning the Trinity.

Our Friends owned the *Scripture-Trinity*, and argued not against the *Holy Three* in the Text, but would not submit to

T. Vincent's School-Terms, of *Three Distinct and Separate Persons*, he therefore styled them Blasphemous at the Meeting. See *Sandy Foundation*, Preface, page 4. and p. 9. of the same Book. The *Scripture-Trinity* owned in a Confession of Faith, in the Book call'd *Innocency with her Open Face*, written in Defence and Explanation of the said Book.

Again, The *Quakers* believe in the Holy Three, or Trinity of Father, Word, and Spirit, and that these Three are *truly and properly One*, of *One Nature*, as well as Will. Key, p. 17.

G. Whitehead's Christ's Divinity, Printed 1669.

Epistle——‘ There are Three that bear Record in Heaven, the *Father*, the *Word*, and the *Spirit*, and these Three are One, both in *Divinity*, and *Divine Substance and Essence*; not Three Gods, nor Separate Beings, &c.——

Page 16. (In Answer to *Madox*). ‘ Had you stood in Scripture Language, *there had not been any Controversie between us therein*; but it would not satisfy you, but you must obtrude your Unscripture-like Terms and Distinctions, or rather worse, in telling not only of Distinct, but *Separate Persons*, &c.

Secondly, Concerning the Satisfaction that we deny, and that which we own.

Reason against Railing, p. 76. ‘ Now I appeal to all Impartial People, which of us two is most to be blamed, I that confess to Christs Sufferings, as the *Effect of GOD's Love*; thereby not to satisfy himself as a Revenger, or as if he could not forgive (for none of that is in the Verse) which yet is their sordid Opinion, but as a GOD full of *Mercy, Forgiveness and Pardon*, to all true Penitents, to declare to the World his free Remission of Sins, and that he would not impute their Iniquities unto them, if they would Repent, and Believe, and Obey? Or *T. H.* who holds that GOD condemned and punished his Innocent Son for other folks Sins

‘ Sins that he might be satisfied : *For Pardon he neither could nor would*——The Rigid Doctrine only opposed.

Again, ‘ Since GOD has made his Truth known unto me, ‘ I have ever understood Christ’s being offered up, to signifye ‘ the *Carrying away of Sin, the Bearing away of Iniquity*, that ‘ by which GOD declared *Remission and Forgiveness of Sins past, to all that Repented* : That GOD’s not Imputing Sin, ‘ *Rom.4.5, &c.* I have ever owned to be the Free Unmerited ‘ Love of GOD to the World : That which I opposed was ‘ so *Rigid a Satisfaction*, as made it absolutely necessary in ‘ GOD to require It : Thereby robbing him of his Free Mer- ‘ cy, p. 77.

‘ *In this was manifested the Love of GOD towards us, because that GOD sent his only begotten Son into the World, that we might live through him, 1 John 4.9.* which plainly Attributes ‘ Christ in his Doctrine, Life, Miracles, Death and Sufferings, ‘ to GOD, as the Gift and Expression of his *Eternal Love*, ‘ for the Salvation of Men, 1. In Abolishing that other Cove- ‘ *nant*.——2. In promulgating his Message of a most Free ‘ and Universal Tender of Life to all that *Believe* in him.—— ‘ 3. In seconding his Doctrine by Miracles.——4. By Rati- ‘ fying all, by *offering up of his Body to be Crucified by wicked Hands*.—— *Sandy Foundation*, page 19.

Christian Quaker.

Page 112. ‘ Nor is this all the Good the Life and Suffer- ‘ ings of that blessed *Manhood* brought into the World : For ‘ having been enabled so effectually to perform the Will of ‘ GOD living, and so patiently suffered the Will of wicked ‘ Men dying, therein freely offering up his most Innocent ‘ Life for the World, he certainly obtained *exceeding great and precious Gifts*, which as every Man comes to believe in ‘ the Light wherewith Christ Jesus hath Enlightened him, and ‘ to be led by it, he shall assuredly feel a particular Benefit ‘ to him accreuing from that General One, procured by him ‘ who so laid down his Life for the World, &c.——

P. 113. ' In short, he was the *General Saviour*, in that
 ' Eminent Appearance at *Jerusalem*, in which he did so ma-
 ' ny *Great and Good Things* for Mankind ; and a Particular
 ' Saviour, as we find him *in our Hearts*, an holy *Light* shew-
 ' ing Sin, reproving for, and converting from it, into the ho-
 ' ly Nature of the Light, to be Flesh of his Flesh, and Bone
 ' of his Bone, &c.

We have quoted out of this Volume only these two short
Paragraphs, for Brevity, and the Readers Information : But
 if he please to look over, from page 104. to 114. he will
 find the same Subject largely treated of, and the great Dis-
 ingenuity and Unfairness of *J. Plimpton*, in quoting p. 96,
 97. in which places *W. P.* shews that Christ was with the Fa-
 ther, before he came in that prepared Body ; which *Plimpton*
 perverts to the denying of Christ : The like Abuse he has
 done him and our Friends in his other Quotations, by pick-
 ing a Sentence here and there, which are Explained either
 before or after ; at which rate what might such an Enemy
 make of the Scriptures, as aforesaid ?

Rejoynder to John Faldo, pag. 285 and 286.

Of Justification by Christ.

' Before I leave this Particular, I must again declare, That
 ' we are led by the Light and Spirit of Christ, with holy Re-
 ' verence, to confess unto the *Blood of Christ shed at Jerusa-*
 ' *lem, as that by which a Propitiation was held forth to the Remis-*
 ' *sion of the Sins that were past, through the Forbearance of God,*
 ' *unto all that believed ;* and we do embrace it *as such*, and do
 ' firmly believe, that thereby GOD declared his great Love
 ' unto the World, for by it is the *Consciousness* of Sin decla-
 ' red to be *taken away*, or Remission Sealed to all that have
 ' known true Repentance, and Faith in his Appearance. But
 ' because of the Condition, I mean *Faith and Repentance*,
 ' there-

' therefore do we exhort all to turn their Minds to the *Light*
 ' and *Spirit* of Christ *Within*, that by seeing their Condi-
 ' tions, and being by the same brought into true *Contrition*
 ' and *holy Confidence in GOD's Mercy*, they may come to re-
 ' ceive the Benefit thereof; for without that necessary Con-
 ' dition, it will be impossible to obtain Remission of Sins, tho'
 ' it be so generally promulgated thereby. To conclude, as in
 ' my Answer at large, so here in short, I say, *Justification*
 ' may be taken in a Two-fold Sense, *Compleatly* and *Incom-*
 ' *pleatly* : Or rather thus, *Compleat Justification* hath two
 ' parts ; the first is, *Not Imputing past Sins*, or accounting a
 ' true Penitent *as Righteous* (or clear from the Guilt of past
 ' Sin) *as if he had never sinned*, through the Remission which
 ' GOD Declared and Sealed up to all such in the Blood of
 ' his Son ; and thus far Righteousness, as *Imputed*, goes, and
 ' is the first part, or *Justification begun*. The compleat or
 ' last part of *Justification*, is the *Cleansing of the Conscience*,
 ' and Regenerating of the Mind from the Nature, Power, and
 ' Indwelling of Sin, by the Effectual Working of the Hea-
 ' venly Power of Christ, and *bringing into the Heart*, and *Estab-*
 ' *lishing*, his Everlasting Righteousness in the room thereof.

Reason against Railing, page 72.

About Justification by Christ.

' Now I grant that his Obedience unto Death, was in Or-
 ' der to make Men *Righteous*, because It was in the Nature
 ' of a *Sacrifice*, by which GOD testified unto the World his
 ' desire of *Reconciliation through the Remission of the Sins that*
 ' *are past*, which was held forth, and came, and was confirm-
 ' ed by that *Obedience, even to the Death of the Cross*; in which
 ' sense the *Just suffer'd for the Unjust* ; and whilst we were sin-
 ' ners, Christ died; he was made sin, that is, to take away sin for us,
 ' (an Hebraism) and he *Justifieth the Ungodly* ; that is, remit-
 ' teth the Ungodly upon Repentance; and bore our, or bore away

our

' *our Iniquities* ; that is, by this Offering for Sin was Remission
 ' for Sins past declared and confirmed unto all, as an *Univer-*
 ' *sal Propitiation* : For GOD was in all these Sufferings,
 ' shewing forth his *Love*, and *Reconciling the World unto him-*
 ' *self*, not *Imputing their Trespases unto them*. But still *Repen-*
 ' *tance* was that which brought home the General Pardon,
 ' promulgated in and by that holy offering up of his Bo-
 ' dy *once for all*, unto every particular Soul.

' I grant it, that *forgiveness of sin*, is God's free Love, meer
 ' Grace, and rich Mercy, declared in and by Christ Jesus to
 ' the World, and that this Grace abounded unto all ; for he
 ' was a *propitiation*, not only for the sins of those that believe,
 ' but of the *whole World*, yet the whole Benefit thereof should
 ' never redound unto any, *whilest alienated from God by wicked*
 ' *works*.

' *Peter* preached another Doctrine : For tho' Christ dyed for
 ' the Ungodly, yet they were not thereby *Justified*, that is, Par-
 ' don'd for sin past, while Unrepentant. *Peter* says *Repent, and*
 ' *then they should receive Remission of Sins* : Now I would fain
 ' know how this Repentance is wrought, by which, as a Con-
 ' dition, any come to have an interest in that great *Pardon* held
 ' out to the whole World : Is the Spirit of Christ *Unconcerned*
 ' in it ? Can we think a good thought of ourselves ? Are we not
 ' altogether *degenerated Plants of a strange Vine* ? By Nature *Chil-*
 ' *dren of Wrath*, &c. Is not this frequently confessed by the Pro-
 ' fessors of Religion in our times, and the most affected piece of
 ' their Righteousness too ? Well then, if we cannot repent of our
 ' selves, and that Repentance is a condition, and that It is *in*
 ' *the Soul*, and that It cannot be there *without the Spirit of Christ*
 ' *work It* ; tell me plainly if something is not to be done *within*,
 ' and therefore of the nature of *Inward Righteousness*, before any
 ' Benefit be procured, deriv'd or receiv'd from Christ's Death
 ' and Sufferings to any particular person ? This is close to our
 ' point, for therefore is it that we affirm that such as go on to
 ' transgress against the Law of the Spirit of Life, and so disobey
 ' the *Light*, and grieve the Holy Spirit by wicked Works, are
 ' not in that state justified.

Reason

Concerning Baptism and the Supper.

We fully believe the Absolute Necessity of the One Baptism of our Lord Jesus Christ, according to the holy Scriptures, *Mat. 3. 11. Ephes. 4. 5.* As also the Spiritual Supper which Christ Eateth with those that open the Door of their Hearts unto him, *John Chap. 6. Rev. 3. 20.* which we believe may be Enjoyed by true Christians without the Use of the Visible Signs: And thus far the Church of England, and other Protestants, allow; where the Signs cannot be Administred, the Invisible Graces in such Cases may be had. But we believing Christ to be the End and Substance of all Signs and Shadows under the Gospel to his People, have therefore in Reverence to the Substance, and not in disrespect to the Visible Signs, Declined the Use of them; tho' at the same time we do not Condemn those that Conscientiously practise them.

The Scriptures owned.

See Quakerism, a New Nick-Name for Old Christianity. pag. 25.

' I do declare to the whole world, that we believe the
' Scriptures to contain a declaration of the Mind and Will of God,
' in and to those Ages in which they were written, being given
' forth by the Holy Ghost, moving in the Hearts of holy
' Men of God; That they ought also to be Believed, Read,
' and Fulfilled in our day, being useful for Reproof and Instruction,
' that the Man of God may be perfect; and that
' they have been and are instrumental to great good upon the
' Spirits of People, by the secret power of God, which often
' strikes, and presseth home, to the very Conscience, the
' weighty Truths declared therein; yet we do deny them to
' be the Word of God, (ascribing that alone to Christ himself,)
' and that not without Scripture and Reason.

Again pag. 53, 54. 'I shall freely confess, That for the same Reasons that we deny the Scriptures to be the *Word of God*; viz. (*ascribing that alone to Christ himself*) we cannot own them as the *general Rule of Faith*. But also, as we acknowledge them to be the words of the *Holy, Living, and Powerful Word of God*; so they express and declare unto us many *holy Rules for Godliness*: And I declare in the name of all the *Right-born Quakers* in the World; That we utterly reject all such, as deny the Scriptures to be profitable for *Reprehension, Instruction, Exhortation, and Edification*. How vain then is this Man's Impeachment of us, as Persons void of all true respects for them?

The True Christ owned.

Reason against Railing, pag. 20, 21, 22.

'We own not, neither do we confess to another Christ than him, Who, after the Flesh, was born of the *Virgin Mary* at the City of *Bethlehem* in *Judea*; who preach'd an everlasting Gospel, worked Miracles, bore our *Iniquities*, and was cut off, or dyed for the People; But since *Thomas Hicks* would have us believe, That he is not yet *Socinian* enough to deny the Divinity or Godhead of Christ, and therefore that Christ was not only a Man, much less That what was born of *Mary*, was Crucified, and Laid in the Sepulchre of *Joseph of Arimathea*, was the whole Christ; I must distinguish.

'The *Word* that was with GOD in the beginning, and was GOD, who in Time took Flesh, was and is the *Light of the World*; in the Fulness of Time he manifested himself in a more familiar and intimate manner to Mankind, in order to which, he prepared an *Holy Body*, in which he preached his Everlasting Gospel, worked many Miracles, drew many after him: He sustained grievous Weights, the *Burden of the Iniquity of the whole World lay upon him*, he travelled under
it.

it, and *trod the Wine-Press alone*, and was pressed as a Cart
 with Sheaves : And so well did he Love the World, that
 to testifie the same, he *gave up his Life*, not only to Re-
 commend his Love, but to confirm his Unchangeable Go-
 spel of *Remission of Sins, and Eternal Salvation to as many as*
believed and followed him the Light of the World ; that so Re-
 mission might not only be Preach'd in his Name, *but Blood*
also (for it was a time of *Blotting out* ; for GOD was in
 Christ, reconciling the World unto himself) in which ma-
 nifestation, he not only drew many to him, and gave Te-
 stimony of his Salvation to some Particulars ; but he Com-
 bated the Serpent, Bruised his Head, and gave him an *Ab-*
solute Defeat in the general, *scattering his Oracles, chasing his*
Infernal Spirits, causing his own Light more Universally to clear
up, and break forth into the World ; insomuch that Thou-
 sands followed him : He Qualified and Deputed Ambassa-
 dors, Commissioned and Impowered them from on High ;
 whose Message was Powerful, and whose Ministry was Ef-
 fectual : Yet when all this is said and believed most surely,
 as well as exprest most plainly, That which gave the Life,
 Power, Virtue, Strength and Efficacy to all this, and to
 whom therefore eminently the Work, Salvation, Power and
 Glory are most deservedly ascribable, is the Word that was
 in the beginning with GOD, and was GOD, whose Life
 was and is the Light of Men, who took Flesh, and was ma-
 nifested therein. Therefore He who is our Light, ought not to
 be denied, being the True Christ, and True Saviour ; For no
 other Light and Life than appeared in that Body, that was
 then an Offering for Sin, once for all, is the Life and Light
 that we Assert and Defend. And for that holy Body, *it was*
our Lord's, as the Scripture speaks : *Joseph of Arimathea*
begg'd the Body of Jesus, Mat. 27. 58. Mark 15. 43. Luk. 23. 52.
They found not the Body of the Lord Jesus, Luke 24. 3. He
 prepared it, he took it, he was manifested in it and by it ;
 how can we deny that Body which was our Lord's ? *By no*
means. To conclude, Though our Divine Word of Life

‘and Light dyed not, (for Christ as GOD over all blessed
 ‘for ever, could not dye) yet his Body did, and of his Ful-
 ‘ness therein and thereby manifested, have we received, and
 ‘Grace for Grace. So that all those who are talking of the
 ‘Body of Christ, and seeking to represent us to the World
 ‘as Denyers and Despisers of his Appearance, they are but
 ‘in the Steps of the Persecuting Jews.

POSTSCRIPT,

By way of Answer to J. P.'s First PAPER.

FOR the Particulars of his first *fool* and *abusive* Paper,

1. We say, *J. P.* is more Confident than Wise or Just, about the word *Only*; for *Counterfeit Christian Detected*, p.24, 25, 26, 27, 28. compared with *Reason against Railing*, p.78. and *Sandy Foundation*, p.26. Parag.5. and with *T. H.'s 2d Dialogue*, p.52. shews plainly that the word *Only* was not in that Argument. And for *J. P.'s Lye*, as he calls it, 'tis Returned upon his own Head.

2. The Fulfilling of the Law, he makes *W. P.* to say *was not the Subject treated on*; Nor, say we, was it in that Paragraph, nor yet in the next to that, and therefore no Lye.

3. *J. P.* saith, That *W. P.* insinuates *as if the 5th Paragraph upon John 15.10. were the only Text W. P. insisted on*: But *J. P.* that would so make him to insinuate, has done it himself, to insinuate another Untruth upon *W. P.* whereas it is *J. P.'s own Insinuation* against *W. P.* as the Place shews, *Reason against Railing*. p.78.

4. *W. P.* had Reason to Rebuke *T. H.* for saying that such as ask the *Quakers Questions they call Reprobates, polluted Beasts, &c.* because he made no distinction, whether it was asked in *Kindness*, in *Conscience*, in *Curiosity*, in *Scorn*, or to *Insure*; but makes us, as does *J. Plimpton*, give the Answer given by *Ed. Burrough* to an Envious Adversary, *all the Answer the People call'd*

call'd *Quakers* use to give, or are to give to those that ask them Questions, be they never so sober: See *Reason against Railing*, p. 154, 155, 156. where *T.H.*'s horrid Abuses of us, pick'd and cull'd out by this *J. Plimpton*, without due regard to our Vindication, may be seen in collection; which yet we do not desire to send about the Streets to besmear or bedirt the *Baptists*, and gratifie prophane and loose People, to the Scandal of Religion at large, and Dissenters in particular, as *J. P.* has treated us.

5. He says *W.P.* and *G.W.* are Lyars, in charging *T.H.* with Untruth, for saying that the *Quakers* appoint their Ministers aforehand to speak — also Time and Place. And his proof is, that one *John Teo* writ to him that *W.P.* intended to be the day following at a Meeting at *Melkesham*, the Place of *J.P.*'s last aboad: Now let all reasonable People judge of the Weight and Importance of this Troublesome Man, in this very Instance: Does the Letter say that the *Quakers* Appointed *W.P.* to Preach there? or does *W.P.*'s appointing himself to be there, (which was the case) prove *T.H.*'s and *J. Plimpton*'s Charge upon our Friends, viz. The *Quakers* appointing their Ministers aforehand to speak at such a time and such a Place? Now, Reader, as he has proved this, so judge of the rest; as also of what moment such a Trifling Person is, to merit the Regard of any Sober and Judicious People.

6. *W.P.* charges Iron on *T.H.* as a consequence of what he said in his *Dial* p. 8, 9. That Paul persecuted the Church by the Light within: And they that read *T.H.*'s Dialogues, *Reason against Railing*, and the *Counterfeit Christian detected*, by *W.P.* may see that *T.H.* frequently throws the Faults as well as Weakness of Men, upon the Light within.

7. *G. Whitehead* owns Christ to be both GOD and Man; and that Christ is Without as well as Within, believes; but disliked *T.H.*'s Phrases of *God-Man a Person without us*, as not Scripture-Language, which *J.P.* might have seen in the Appendix to *Reason against Railing*, p. 17. but wilfully leaves it out

out of *Dipper Plunged*, where the Exception was made, and not where it was Explained and Defended.

8. It was a gross Perversion in *T. H.* and now in *J. P.* to make *W. P.*'s saying, *That the Seed of God in Man is to be Redeemed from the Weight and Oppression of Sin that lies upon it*, to mean and intend as if *Christ* wanted Redemption as Mankind does. See p. 63. in *Reason against Railing*, which is the very Page *J. P.* refers to, but dar'd not Transcribe it, least it expos'd him; and so might think himself secure by the scarcity of those old Books in this City. *Reason against Railing*, p. 63.

It is said in Scripture, *Out of Egypt have I called my Son*, a Place of Bondage, and grievous Weights, Burdens and Oppressions, from all which the Seed was to be Redeemed: And *Christ* came, or GOD was manifested in the Flesh, that the Seed of Light, Truth, and Righteousness might breakthrough, and arise over all Corruption, by which it hath been grieved and pressed down—And it is no contradiction to say, That GOD did rid himself of the Enemies that oppress'd his own Righteous Life, or that he brought Salvation to himself; for the Scriptures frequently speak on that wise; especially in those two notable Passages of *Isa. 59. 16.* And he saw that there was no Man, and wondered that there was no Intercessor, therefore his Arm brought Salvation to him, and his Righteousness it sustained him. Again, *Isa. 63. 4, 5.* The year of my Redeemed is come, and I looked and there was none to help, and I wondered that there was none to uphold; therefore mine own Arm brought Salvation, and my Fury it upheld me.

9. He tells us of *T. H.* charging us, *That we deny the Scriptures to be the Rule of Faith and Practice*; That *W. P.* saith, *That this is an ungodly Perversion of our Principles*, *Reason against Railp. 4.* Now we have read that Page, and find not such a word there as taxing *T. H.* in that manner: Next we cannot but observe his gross Disingenuity, in over-looking *W. P.*'s Confession in two Places of that Page, *That tho' we say the Spirit of GOD is Generally and Eminently the Rule of Christians for Saving Faith*, yet that the *Scriptures of Truth* are

are a *Secondary* and *Declaratory* Rule, as having been given forth by the Spirit of GOD. His Second Wilful Abuse is, Citing imperfectly p.48. where after these words, *as if*, 'Be-
'cause we deny the Scriptures to be the Rule of Faith and
'Practice, in Honour to that Divine Light that gave them
'forth: He leaves out what follows, viz. '*Which was the*
'*Author of them in the Holy Penmen*; That we should there-
'fore deny all those Holy *Precepts, Commandments* and *Rules*,
'relating to Life and Godliness, that are therein contained.
By which it appears we relate the Scriptures to GOD's Spi-
rit, as coming from It; and plainly shews we believe the ho-
ly *Precepts, Commandments*, ay and *Rules* too, to be Binding
upon us. For if he had Cited This, he had lost his End, as
not doing it shews his Malice and Folly together.

10. For what *J. P.* says on this Head, It relates to *Justifi-*
cation, and *W. P.* blaming of *T. H.* for charging him with
saying Justification is not from the Imputation of another's
Righteousness, which Point has been before *Distinguish'd, Ex-*
plained and *Defended* from this and the like Cavils, at large,
and out of the *same* Books he taxeth, as well as other Books,
and all of them Printed before the End of 1674.

Now for his supposing at his Conclusion, that *W. P.* would
not meet him; truly he is much in the right, and we should
not like it, if he did; to regard such a Disorderly Person,
who hath acted *contrary to the Mind of his own Society*, as well
as Clamorously and Abusively against Us; and with whom
we see Reason has no Force, nor Modesty any Place; that
began dirtily, as if he would Expose, rather than Convince
or Confute. We therefore declare unto all Sober People,
That we have more Regard to our Reputation as Men, and
understand our selves better, than to Answer the Rude Call
of such an Empty and Contentious Person as *J. P.* barely
upon his own Bottom and Strength. But since the coming
forth of his last Scurrilous Paper, we have again called up-
on the most Sober and Judicious of those he pretends to be
in.

in Fellowship with, either to Defend his Calumnious Charges, or Disown his Contentious and Abusive Doings; who have not only Declared against his Proceedings, as being contrary to their Minds, and therewith Justified what we said in our former Paper concerning them; but withal, have *Refused to Engage with him in that Undertaking*; and for these Reasons, together that we have fully Answer'd his Abusive Charges, We believe all Judicious Persons will think us not obliged to take any farther Notice of *J. Plimpton*: However, if any Religious Society shall think fit to *Espouse* his Unworthy and Abusive Work, we shall be ready with GOD's Assistance, upon Terms Equally Agreed, to Appear in the Defence of our *Mis-represented Friends and Principles*.

Subscribed the 18th of the Third Month, 1698. in behalf of our Selves and Friends, by

William Penn. John Everet. Thomas Story.

T H E E N D.
